

Children in a Changing World

V. T. THAYER

THE present emphasis upon the social education of children is but one aspect of a quickened public conscience. It marks the abandonment in education of a laissez faire policy, a naive confidence in the outcome of a free competition of influences in a child's life, just as planning and ordering in business and industry are designed to offset the devastating consequences of rugged individualism in economic relations. But precisely because the pendulum is now swinging in the direction of greater social control it is necessary to exercise perspective. It would indeed be a sad commentary if parents and teachers, now justly aroused to the necessity of educating for social sensitiveness, should attempt to realize their goals through fascist methods of inculcation. Accordingly it is important to remember that we cannot graft social attitudes upon children as one splices an orange branch upon a lemon tree. Attitudes grow out of organic relations between an individual and his surroundings, and they represent what goes on underneath external behavior. If we are genuinely to influence children's growth in social attitudes we must not confuse outward and visible expressions with a desirable state of inward and spiritual grace. What matters is an inner harmony expressed through outward behavior of an appropriate character.

Consistency between adequate expression and inner feeling is a first essential in developing social attitudes. A second is agreement in principle between the outer influences playing upon the child and the inner attitudes we would make bone of his bone and flesh of his flesh. Parents cannot hope to live in one way and instruct their children successfully in another. Nor can adults practice exploitation and preach effectively the doctrine that we are our neighbor's keeper. If we would have young people eschew the competitive motive and regulate their actions with genuine concern for the rights and needs of others, we shall

have to organize life in our homes and our schools and communities so that these principles find practical and concrete exemplification and meaning in action. Thus the problem of education in social attitudes becomes in large measure a matter of organizing for children on the various levels of their growth living arrangements which permit them to learn through direct participation. It is these living arrangements which will at once test the effectiveness and appropriateness of our ideals and lay the basis for improvement in adult society.

And finally we cannot forget that social attitudes must function in a changing world. Within the general realms of change, however, there are elements of relative permanency as well as of rapid transition. Education must take account of both. There are beliefs, facts and attitudes that are indispensable for workable relations between people, irrespective of the political character of the society in which they operate. Similarly there are "virtues" (such as abiding by one's word, dependability, honesty) which function as the social cement in all social organizations. These we would have children acquire at all costs, and if need be we would exalt the end above the means or the method used to bring them into being. On the other hand there are always beliefs, institutions and traditional forms of thought and action that no longer serve adequately their original purposes, or that have for some reason become objects of controversy. In preparing young people to confront these situations of doubt and confusion, far more is involved than instilling a specific conclusion. Indeed for the learner *as learner* the important thing is that he acquire a method of thinking that will enable him to deal honestly, fearlessly, understandingly with the issues.

Nor is it sufficient for this purpose that young people exercise an open mind or merely acquire skill in the use of scientific method. As John Dewey points

out, all analysis is at bottom a matter of emphasis. Consequently in problems involving human relationships, the outcome turns inevitably upon the weight accorded one value as against another. He who thinks socially, who is keenly attuned to the feelings of people, who can enter with sympathetic imagination into the lives of others, will sense the implications of proposed lines of conduct as another, less sensitively constructed, cannot do. This difference in constitution, rather than a difference in method as such, explains why equally competent thinkers differ in selecting the data "relevant" to a social problem, in appraising

the probable consequences of proposed solutions of a difficulty, and finally in adopting one conclusion as against another. In a complete scheme of education these criteria for thinking, which thus inevitably load the dice, become conscious objects of study and appraisal and reconstruction; but it still remains true that in their origin and their final authority they derive from the manner of life people live.

Consequently in developing social attitudes it is well to remember that as a man thinketh in his heart so is he; and that in the long run, as he lives so will he think in his heart.

What the Family Thinks—

Guiding a child's feelings about other people is a responsibility which must be tempered not only with respect for one's own judgment, but also with tolerance and faith in the child.

MARION M. MILLER

TODAY when so many of the specialized functions which were formerly carried on within the home have been relegated to outside agencies, the early guidance in social attitudes remains as an important function which the home jealously guards as its own. This is no new departure, for there has never been a time when the home was not held responsible for guidance in the art of living.

We may perhaps define social attitude as the feeling with which the person in question regards other people with whom he is in direct or indirect contact. For the small child, social contacts are limited to the adults and children in his immediate environment. As he grows older, his horizon widens and he reacts not only to parents and peers, but to the children who live "across the tracks" or "on the avenue," to the rich and mighty as well as to the poor and lowly, to "foreigners" and to "our kind of folks," to those who believe as he does and to those whose beliefs are alien or even contrary to his own.

Social attitudes are the product of many elements and influences; some of these the parent may consciously plan for and some are either by-products or entirely indirect. No thoughtful parent expects or even wants his children to follow his own example in slavish imitation, and yet in his own way and in accordance with his own ethical standards and his un-

derstanding of the child's needs, each parent seeks to show the way by precept and example. Educators are skeptical, however, of the value of instruction which is remote from a felt need on the part of the learner. The type of instruction, therefore, which our grandparents received has been reduced to a minimum, if not altogether omitted. One may well wonder how effective it may have been to write in one's copybook or work painstakingly on a sampler such sentiments as, "Politeness is to do and say the kindest thing in the kindest way," or, "Birds in their little nests agree." The old primers and copybooks are full of suggestions regarding social attitudes, but it would be difficult to find an educator today who would justify them.

In thinking of the forces which affect children's attitudes toward others, we are conscious of factors which seem at first glance to be quite extraneous to the realm of social guidance. Perhaps it may seem far fetched to class as important influences the child's physical environment, the location of his home, his school, the general atmosphere in which the family lives. The important factor is not so much whether the family actually resides in one neighborhood or in another, but for what specific reasons the particular choice was made. Even a very small child must sense the "keeping up with the Joneses" attitude, however it is overlaid with rationalizations. Some children are

sent to schools, churches and clubs, to camps and to concerts merely to satisfy this craving on the part of their parents for social standing. Others, whose parents are equally snobbish in another direction, are expected to be the standard bearers of whatever "ism" intrigues their elders.

This is almost inescapable—if we have strong convictions and if we are enthusiastic about them. Every parent has the right and, in fact, the obligation to choose for his child the setting that best expresses his own beliefs and convictions. Fortunately or unfortunately, no one has unlimited choice even in such apparently controllable factors as home locality and type of school. The great majority of families live near the father's working place and send their children to the school in that district. Actually the widest choice is open only to members of the upper middle class of business and professional people. The very poor are obviously restricted in many of the externals surrounding their lives. The very wealthy, especially those of the so-called socially elect, are hemmed in by restrictions of a different, but no less binding kind. Class tradition determines in minute detail the lives of small aristocrats; and if it is difficult to escape from under the hampering weight of poverty, it may be equally difficult to avoid suffocation by a silken pillow.

Potent though family tradition undoubtedly is in maintaining a definite pattern of living and even of

thinking, there is nevertheless a fallacy in expecting a great deal of carry-over from one generation to the next. The emotional stresses and strains between parent and child, based upon fundamental identification or rejection, bring about curious and unexpected results. So we find a son repudiating his father's profession or his religion or his politics; we find a daughter seeking only the security of her own social set in contrast to her mother, who has found satisfaction in philanthropic enterprises which brought her in close touch with less fortunate classes. The more we become aware of the intangible and unpredictable elements of human personality, the less we shall rely upon either direct teaching or the obvious and fairly crude effects of example as means for developing "right" social attitudes in our children.

The question then is this—how can we, as parents, be of assistance to our children in this most important aspect of their development? If what we *say* can scarcely be heard and what we *are* speaks but softly, where shall we look for the megaphone that will carry our message? The wise parent will first of all reconsider his objective. Is he seeking only to help Tommy become a fine man, or is he perhaps trying to make him into "as fine a man as" his father or his grandfather? To put it less personally, is the parent as flexible and as tolerant as it is possible for him to be? It is not easy to admit that someone, especially our own

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The Spirit and the Letter

The kind of religious experience which really contributes to social ideals is not necessarily found only within church walls.

HARRISON SACKETT ELLIOTT

IS religion essential or even important in the development of social attitudes? Is attendance at the church or synagogue an asset or a liability in the social training of children?

The very asking of such questions is a symptom of the present situation. In previous generations there would have been little or no uncertainty as to the answer. But today socially minded parents, who have assumed that religion is still important, are not sure in what way it is helping. They have not always been able to discover what the institutions of religion con-

tribute to the child's development which is not as well or better furnished by progressive schools or other social institutions.

There is no question that in primitive society religion was a powerful factor in influencing both social attitudes and practices. Those customs which seemed to be essential—to the maintenance of the food supply, to the sex life, to the success of the tribe over its enemies—were given the sanctions of religion and were re-enforced by ceremonials; and in the same way those customs which were dangerous to the tribal life

were taboo. These represented not merely social customs, but something which the gods desired or forbade by divine pronouncements which an individual ignored at supreme peril.

This influence may be traced throughout the development of the Jewish and Christian faiths. The Ten Commandments, for example, were not just rules of conduct which had grown up in the practical life of the Israelites and which had demonstrated their desirability by their effectiveness. They were delivered to Moses on Mount Sinai and were God's commands. "Thus saith the Lord" has been the pronouncement used by both ancient and modern prophets with social insight to give authority to their convictions. The negative effect has been quite as powerful. Repeatedly individuals who have come into difficulty or have had sorrow or calamity come to them have asked, "What have I done that God visits this trouble on me?"

As Experience Teaches

RELIGION wields less power today, partly because divine authority is not so easily accepted by the rank and file of people as they have become more aware of the part that human experience plays in the development of social practices and attitudes, and partly because the institutions of religion today occupy a less distinctive and unique place in social life.

Followers of certain religions have claimed in varying degrees that through the experience of religion a transformation of nature takes place which changes selfish attitudes to unselfish and anti-social behavior to social. Those groups which have believed in the original depravity of human beings have insisted that a rebirth through religion is essential. There has always been a certain amount of practical skepticism in regard to this claim, because if the transformation were as great as has been claimed, there ought to have been more far-reaching results in the lives of religious persons. As a matter of fact, while religious individuals seem verbally to have been committed to social attitudes, in practice they seem to face the same difficulties as their less religious neighbors. More recently religion has been fundamentally challenged by psychologists who on the basis of psychological data deny the theological doctrine of original depravity and who claim that social attitudes and practices are learned from the social group in and through the experience of children with adults.

Perhaps the reason that religion is so powerful in primitive life is because it does not attempt to transform individuals but to re-enforce social sanctions. If it is true that religion cannot change social atti-

tudes and practices by some supernatural transformation of the nature of individuals and that it must rely to a great extent upon influencing their social experience, it seems to be dependent upon very much the same methods as general education and to lose some of the unique contribution it has claimed. The part which religion can play today in the development of social attitudes is a practical question and therefore must be answered in terms of what it does rather than of what it teaches.

Toward Brotherhood

THE outstanding characteristic of all religion is that it looks at social attitude and practice from a broader point of view than the private interest of individuals. It is true that in primitive religion and in the earlier developments of the Old Testament, it was only the welfare of the tribe, but even here the individual was held by religion to the practice which was for the social welfare. As religion has developed, its outlook has become more and more universal—from tribe to nation, from one nation to all nations of the world. Both the Jewish and Christian religions have demanded attitudes and practices for the welfare of all mankind. Religion comes to represent a social fellowship gathered around a purpose which transcends individual and class, racial and national interests. The Kingdom of God is a universal kingdom. The "Will of God," interpreted functionally, means that which from the most ultimate and far-reaching perspective is desirable and worth while.

Religion makes a second contribution through its attitude toward human life. Religious people are not the only ones who are sensitive to human welfare; but the Jewish and Christian religions, seen in historic perspective, have stood for the worth of the individual in the sight of God and the right of the individual to social justice from his fellow men. This has had very definite effects. The individual emphasis of the most developed religion has transcended racial, class and national boundaries, and has stressed worth without reference to color, race or attainment.

It is true that churches have often been class institutions. It is true that the organized activities and ceremonials of religion have often been captured by some monarch or some privileged group for their own purposes. But it is significant that those within these institutions who have caught the real spirit of religion have unfailingly challenged this attempt to narrow the social outlook and have been the rallying centers for a more inclusive social view. The preaching and teaching of its great prophets and leaders have been

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Education on a New Frontier

Our own attitudes and those of our children will depend on what sort of order we desire to bring out of the present social confusion.

R. BRUCE RAUP

WHAT parents and teachers shall do about social attitudes must depend upon the way American society and culture are to be reconstituted. That there is a break-down in fundamental institutions and an imperative need for re-ordering them, few will be likely to doubt. It should be equally clear that those directly responsible for the education of the young cannot know how to proceed today without first finding themselves in this process of reconstruction. Who knows what beliefs, loyalties and attitudes to encourage today?

Let us ask, for instance, what shall be done about teaching "thrift."

From one side comes a familiar answer, "Certainly we must teach thrift. Thrift is one of our greatest needs. Teach the young to save. Instill habits of conservative spending. Acquaint them with banks and bankers. Hold up to them examples of those who saved and got ahead."

But from another side comes a different note, "Has not this conception of individual getting and keeping been the heart of the economic individualism which has wrecked the world in these very days? Does it work? The people have saved, indeed, but only to be dashed into poverty and want by the blind forces of a laissez faire profit economy. The system is wrong. There is still need for thrift, but not for the kind which perpetuates this system."

Is it not clear that what we do about educating for thrift must wait upon what is done about bringing a new order out of chaos? And a similar predicament greets us when almost any other basic belief or attitude is examined. What is meant today by justice, tolerance, fair play, independence, initiative, cooperation, patriotism? What of attitudes toward home, family, racial and national minorities, government, other nations? In every case the answer is a presentment of uncertainty, conflict and confusion. No attitudes exist in the abstract, independent of the social conditions of their times. But when we seek to make them concrete, as of this society, we find profound con-

flicts. As parents and teachers we work with children and youth who are eager for something to live for, some cause in which they may extend their capacities beyond a narrow selfhood. Since it is intolerable that they should be met only with confusion, we shall have to adopt some positive route forward. This means selection. Even more, it means creation. It is a venture into the future with the best program we can conceive. And we invite the young to join in the venture.

Education today does not mean the transmitting of a settled culture. It is, in ways, destined to do just the reverse of this. Parent and teacher, moved by the demanding need of the new generation, must go with the young on to the frontiers of social reconstruction. There is no turning back from this task. The pressing question now is how we shall go ahead. Is there any clear way in which basic institutions are to be reconstituted? If so, what does it require of educational plan and effort?

In point of fact, there are three major ways in which different parts of the world are today seeking to answer this question. As educators we have no choice but to reckon with them. All three are being felt in America. They are bound to affect our eventual course.

The first is fascism, with its rule by dictators. Essentially conservative, usually reactionary, fascism's way out of social economic chaos is through rallying the people, chiefly the youth, to the cause of the old loyalties and virtues. It glorifies the nationalism which is identified with capitalistic economy. Its education serves these ideals. For America, fascism has scarcely more than a warning.

Second is liberalism, which puts its faith in the development of popular intelligence. Ideally it abhors dictatorships, and relies upon an awakened public. Gradual reconstruction and reform have been its methods of improving the lot of the people. Liberalism has been identified largely with capitalism, yet critical of it. It tends to believe that the way out of the present chaotic conditions can be achieved by im-

proving the operation of capitalism. The education of liberalism, which is presumably given to presenting "all sides fairly" and letting the student make up his own mind, has prevailed in American schools, including most of the progressive education movement.

The third way is social-economic radicalism, represented most unequivocally by Russia. This view decries the liberal methods of democracy and believes the way out of chaos to be not through capitalism, but through a thorough-going socialism. Private profit is ruled out and the "collective" becomes the primary object and incentive of human effort. It favors a powerful and coercive government which can bring the new plan into operation. Gradual reform is anathema. The new order, a classless society, must come through revolution in one form or another. Education, accordingly, turns its back on some of the ways of democracy, and unrestrained by principles against indoctrination, teaches for the new order and against the old.

If the educator does not take his cue from one of these three ways of bringing on a new society, he is practically bound to find and pursue some fourth alternative. What shall he do? The American tradition of democracy makes him deeply disposed against the illiberal features of fascism and communism, but the demands of the industrial society have made him impatient and distrustful of traditional liberalism. He must seek still further for an alternative. Is this alternative appearing in America? The following is an attempt to answer this question.

Next Steps

THERE is a movement among us away from liberalism. Many educators share this effort to formulate a more definite course ahead; for the industrial society requires a culture peculiar to its own potentialities and needs. The signs of the times are clear in this particular. Education for the future in America will be an education with greatly increased definiteness of social, economic and political aims, aims which will be real and operative for *this* society.

Obviously, this threatens some of the ideals which have dominated progressive education during the past ten or twenty years. The cultivation of individuality ceases to be so exclusively the end of our efforts. Community of interest and belief moves forward to share the primary place as the objective of education. When asked whether this may not require a vigorous leadership of some kind, one which will move onward to definiteness of ideal and then impose this preference, the reply is that it may be so in part; at any rate, the risk must be run, for the need is so great. We must

indeed keep intelligence alive, but it may become necessary to use vigorous methods in order to remove the obstacles to that kind of society in which the intelligence of young and old may have a chance to function.

When this view of social reconstruction possesses the educator, it leads him in substance to say: Inasmuch as we must inevitably deal with this fundamental re-ordering of social life and institutions, let us do it in the most effective way known; let us venture to search out the most constructive, positive program possible and make our efforts count in that direction. Be tolerant, but rather than make tolerance an end, make it a means to richer, more effective conviction.

Parents are Teachers Too

WHAT does this mean for those charged with cultivating social attitudes in the young? It means that the community and the educator will have to work together on the aims of the school. For with this view, the school must stand for a particular direction in reconstruction. The traditional slogan of non-partisanship, never honest, is today intolerable. In some way parents and teachers will have to get together on a social program. A parent complained recently of a certain private school, that its purposes were not clear. She meant its social direction. It is just and proper that parents should demand to know what any school stands for in American society.

But what of the public schools, where children attend according to geographic location rather than by preference of philosophies? The answer is not easy. But we must find an answer. It lies probably along the line of a campaign to bring better outlooks throughout the school systems. It will depend both upon aggressive groups of parents who seek to make of their schools what they want them to be—a movement which has precedents today in a few American communities—and also upon a movement within the educational profession. Already small groups are becoming effective in working out a social program for education, as revealed in current educational literature.

Just how the necessary leadership will emerge is not yet known. Nor do we know what will be the adjustment, from stage to stage, between leaders and people. But some things seem clear. First, there will be a positive, deliberate effort to plan social life in the large. The great common denominators of life, the common beliefs, ideals, attitudes and practices which make up the largely unconscious platform of a social order will not be left to chance in their change and growth. We will propose plans and venture to launch them. We will be positive and definite. Second, if we cling, as well we may, to the heart of the American tradi-

tion of democracy, solutions will emerge from a variety of vigorous proposals and not from dictators. Where differences are genuine, there will be no less tolerance, but there will be less and less tolerance of weak escapes into the indifference so often camouflaged as "seeing all sides." Preferences will be expected; they will be vigorously examined and tested and not be left to grow like Topsy. Third, educators will recognize basic conflicts in the present social order. They will try to see where cooperation is possible, but they will be alert also to the issues where cooperation is not possible and will ally themselves with those interests which serve human good against those which exploit it.

This proposal of a public school which is honestly partisan in the beliefs and ideals it encourages will dumbfound great portions of the American public. Tradition is deeply opposed to it. But that particular tradition belongs properly to another age. By special virtue of their intimacy with the spirit and needs of youth, parents and teachers should be found in these days on the frontiers of social redirection. And they will be doing the best teaching when they have con-

victions, convictions which do not weaken and take refuge in non-partisanship when crucial tests come.

Many pages would be required to take due account of the attitudes appropriate to this way of approaching education. They will differ often from those to which we have been accustomed. But we are confined here to the task we saw at the beginning, namely, that if we would find what to do about social attitudes, we must find what is to be done to bring order out of the economic-social confusion which has come with the industrial society. Three major proposed ways have been noted, and a fourth emerging way has been set forth in broad outline. The conclusion from this latter position is that the best way to educate the young in presentday America is to let them be caught up, with parents and teachers and others in the community who are sympathetic with their plight, into a thoughtful and courageous campaign to bring on a society which basically, among other changes, will free its economic system from present exploitations. Social attitudes for the new generation will be of worth just in the degree that they take form where this new order is in the making.

Parents Under Pressure

Even where unfavorable conditions intensify familiar problems, mothers find encouragement and new insight through sharing experience with each other and with the group leader.

JEAN SCHICK GROSSMAN

"H^{OW} can I help my children to take it with their heads up?" questions a mother, newly a recipient of home relief, sensing clearly the emotional difficulties being faced by her children.

Another says, "I want my children to go on respecting their father. He can't help it that there's no work. But the children don't understand that. They are often impatient with him."

"Since we had to move to this neighborhood we've all had the depression blues," a third laments.

Unemployed fathers, job-seeking adolescents and working mothers—what of their status in the family and in the community? Play School parents' meetings have teemed with such vital considerations during the past years. There is hardly a topic discussed

which does not inevitably point to the need for greater insight and guidance toward better individual and group relationships. The hard times in which we are living have intensified parents' problems.

The Summer Play Schools, conducted under the auspices of the Child Study Association in settlements, public and private schools and community centers, provide for active participation on the part of parents. They visit the Play Schools and observe the procedures followed and they themselves continue to meet the year round as study groups. Their discussions lead into many fields of parent-child relationships and home management. The subjects discussed usually center around some simple topic such as what is a good home? Inevitably, such a question evokes many revealing comments and queries having deep social im-

plications. Problems of individual psychology, social adjustment and civic need are inherent in these protests.

"How could anyone give a child a good home in such a neighborhood?"

"You can never get good discipline on the lower East Side."

"All the children around here are rough-necks; I take my boy to another street every day to play, because I know he couldn't make a single decent friend on our block!"

At one Play School parents' meeting in a settlement house a mother, who had always complained of her boy's temper, and who had displayed considerable temper herself on many occasions, explained, "Yes, I know I get mad, too; but it's different. I get mad about something; he gets mad about nothing."

The group, which had been discussing discipline, was led to recognize the need for clarifying a "social attitude" as expressed between parent and child. They saw that vital principles of tolerance and understanding of another's viewpoint were directly involved. Such questions which start with a home situation often make it possible for mothers of varied social and cultural background, in less favored districts, where living conditions exaggerate the rub of conflicting standards, to discuss freely social concepts of far-reaching significance.

Reading Between the Lines

ANOTHER typical "social concept" Play Schools are frequently able to help a parent modify may be indicated by another comment of a mother. When asked to come to see a Play School director, she rushed into the office demanding, "What did that John do now?" And, when assured that her son was behaving very well at Play School, she exclaimed, "Well, this is the first time I ever heard of a mother coming to school when nothing was wrong!"

Thus the question was raised as to how school and home may cooperate for the child's best development, and what should be the relationship between parents, teachers, social workers and other social agents concerned with the home and the family.

"What shall we do when the children ask us for money?" is another oft-discussed subject. Not only is there little or no money to give just now, but the mother's status as a parent and as a personality is involved. A child calls through the halls of the tenement house, "Mamma, gimme a penny." If one responds in the negative, the neighbors may hear and conclude that one hasn't a penny to give! If an adolescent daughter cannot appear at the movies with her friends and is

obliged to go to high school wearing ill-fitting clothes and with other than silk stockings, what will the neighbors say, and how will it affect the sensitive daughter? The mother experiences conflicting emotions about these socially important matters. Similarly she is faced with the question as to just how much she should consider neighborhood mores when her children refuse to go to bed "on time" because all the other boys and girls on the block are on the street in the evening until nine or ten.

Meetings on sex education disclose the same sort of perplexity in the minds of parents. When the majority of the district's babies are alleged to have come from a department store basement (which has become a more popular answer than the venerable stork) it is not easy to advocate the scientific approach.

Not So Different

IT is often illuminating to point out that difficulties exist everywhere regardless of neighborhood. This is a comforting thought, and often leads to a consideration of the universality of parents' needs for guidance and increased knowledge in matters of child rearing. "The children all dressed up in fancy clothes don't mind their nurses any better than ours mind us," confides a mother who has many stories to tell of her observations in a park where many kinds of children play side by side. The group learns that there are basic principles involved both for the privileged and the underprivileged. A mother who had been troubled because her little son of five "tells lies" found herself in good company (so she said) when the leader described some of her own child's flights of imagination, and discussed possible ways and means of helping young children to learn to distinguish between the real and the make-believe.

"Parents Are People" is a subject which Play School mothers' groups often discuss. "A good mother lives only for her children" is the theme song of many until they have learned that neither the "sacrificing" mother nor the "sacrificed-for" child seems to benefit by this philosophy. Furthermore, mothers often question why children "respect" teachers, social workers, doctors, nurses, and not always fathers and mothers. They may be helped to see the desirability of having interests, thoughts, powers of their own and to realize how much their own attitudes may accomplish toward better social relationships and mutual respect. As parents begin to participate more actively in the life of the neighborhood, in the affairs of the city, and in an effort to keep pace with the experiences of their children, their social outlook broadens and parent education begins to take on a still wider significance.

Ourselves and the Other Fellow

Children's attitudes toward the "underprivileged" and what we can do about them, as viewed by a parent, an educator and a psychiatric social worker.

RUTH REED COLEGROVE
VINAL H. TIBBETTS
LUCILLE NICKEL AUSTIN

AS parents, probably not many of us have really stopped to consider what attitudes our children are developing toward those who are economically or socially just on or below the margin of decent living. Most of us are aware these days that the child is constantly learning through each new experience; that with each situation, no matter how trivial, is associated a feeling about himself and his world which goes into making up his attitudes. Usually parents don't go out of their way to expose young children to the seamy side of life, but most children of five and many younger, have seen and wondered about a crippled beggar or ragged youngster on the street, or have known that their discarded clothing and toys have been given to the laundress or "the poor children." Many school children have contributed something to poor families or the unemployed. What are they thinking and feeling about these experiences, and what part do we, as parents, play or want to play in shaping their attitude?

Our part depends pretty largely on our own attitude toward such people. If, believing that the poor will be always with us and there is nothing much we can do about it, we give money to the street beggar or clothing to the poor family and go on our way with a feeling of satisfaction in having been generous and met any responsibility we may have, we are likely to build up one kind of attitude in our children. If, on the other hand, we believe that it is possible to do something worth while for the unfortunate individual or group, through a sympathetic understanding of all of their needs and the causes of their present predicament, we probably give as generously as possible through organizations which have workers trained to help in the rebuilding of the individual or the group. We may go still farther in our feeling of responsibility toward others and question an organization of society where large numbers are below the margin of

decent living. Whatever we feel will undoubtedly have an influence on the feelings of our children.

We do not, however, expect or want the child to face any of these larger social problems with a feeling of responsibility. He would be overwhelmed by his very inadequacy to meet them. It is only his attitude toward "the other fellow," whether a close friend or someone quite outside his circle, with which we can be concerned for the child.

The best place for a child really to learn is in his everyday contacts. Generosity in sharing possessions with playmates or brothers and sisters is probably something toward which we have all been working, but is a willingness to share *things* with others enough? If we help our children toward feeling responsible for giving intelligent and sympathetic understanding as well, it seems to lead farther.

For example let us assume that my small boy has a friend of his own age who is under-developed physically. Have I done enough if I have helped him to attain a willingness to let this boy play with his toys? Is this the kind of generosity that his playmate most needs? Shouldn't I go farther and help him give a sympathetic understanding to the difficulties of his friend? I might help him to see the unfairness of making fun of the weaker boy when he can't do some of the things that the other boys do. Another step would be to help him think of ways in which he could help this boy enjoy what he does well, in order to make up for the physical inadequacy. He could also be helped to realize that perhaps the reason his friend does mean or underhand things is to gain some advantage which will compensate for his feeling of inequality with the other boys. This would, of course, all have to come slowly as the child's experience made it possible for him to gain greater insight.

It would seem that such practice in understanding "the other fellow" through his everyday contacts with

his friends would make it easier for the child to see that it isn't fair to follow the crowd in calling a ragged foreign-speaking youngster from another neighborhood by some unkind, unthinking slang name. Through his experience with his friends he could see that if he knew more about this unattractive-looking boy who is outside his comparatively comfortable circle, he might understand how he got to be the kind of boy he is. It would not be difficult to help a child see that the less favored boy may be what he is because his father and mother can scarcely speak English and don't understand our ways of doing and talking, or because his father may be sick or unemployed and so can't buy clothes for his children. If my child should be moved to want to give clothing to the boy I could explain to him that it might be better to give it through some organized channel, since they would be able to help the family in many more important ways. He could be told about the trained workers who might help the father to learn English, to get medical care, to get work, and to bolster up his self-respect so that the family can take a place in the community.

A child is often likely to generalize about a group. When my little daughter says, "Mother, don't you hate 'niggers'?" I can explain simply that Negroes are people like the rest of us. Some I like better than others, but I don't hate any of them. When she responds, "Well, Ann hates them," I realize that I am probably getting a reflection of another parent's attitude with which my children are pretty sure to come in contact.

It is only by utilizing every little incident that comes up to foster an understanding of "how people got that way," that we can play our part in helping our children get what seems to be the broader angle of vision. This should make them better able to cope tolerantly and intelligently with the larger social problems they will meet later.

R. R. C.

The Teacher's Viewpoint

THERE is an old saying that "the devil can quote scripture for his own purpose." If this is so one would be led to believe that his satanic majesty has been able to enroll many followers, for there is probably no more misused and misinterpreted quotation than that from the Gospel of St. John, "For the poor always ye have with you."

As this saying has resounded down the ages, it has become a philosophy of negation, an excuse for inaction, an escape from reality. What wonder then that "charity" has been carefully nurtured in order that we might solace ourselves with having dealt with this

age-old problem in a manner seemingly befitting the dignity of civilized people and appeasing the better side of our emotional nature?

Since our educational program has for the most part followed, rather than led, social trends and social thinking, it is inevitable that the practice of the schools should also be that of the world around us. We have been influenced in dealing with this problem so far as children are concerned by a sort of soft sentimentality expressed in such terms as, "too young to understand," or "let us not burden them with adult problems," as well as by a none-of-our-concern attitude of *laissez faire*. As a consequence, it is not surprising in dealing with children that we have fallen into the error of ignoring reality in business, in industrial management, in finance, in social planning (or rather lack of planning)—in fact, in every phase of our economic and social polity.

The Gift and the Giver

To offset "the still small voice" we have encouraged children to make donations to those less fortunate on certain days and at certain times during every year. Naturally the children have responded to and delighted in these little ceremonies as they touch deeply the wellsprings of their emotions and give outlet to their need for the dramatic. But what problem beyond the most immediate do such gestures ever solve? What attitudes do they develop beyond the feeling of self-satisfaction? What knowledge of the world in which they live do they present except a rather unreal and momentary glimpse of the less fortunate?

Does this inadequate technique furnish any positive educational values worthy the name? Or does it not rather set up negative educational values? And if this is so, what are we as educators and parents to do about it?

It seems to me that there are some definite things which we can do in regard to this problem which will tend to develop new and better attitudes on the part of the coming generation. In the first place, whenever the opportunity arises, we can emphasize the fact that "the laborer is worthy of his hire;" that no matter how humble an individual's position may be in life, respect is due him in so far as he renders worth while service to the needs of humanity. Next we can arrange our educational program so that children will spend at least part of their time studying, observing and making deductions about the world in which they live. Ideally teachers should be so skillful that they can discuss with children of almost any age the social problems which they see for themselves. As

children progress through the various grades of the school they will gradually develop thoughts and ideas which will bring home to them the necessity for many economic and social adjustments in our national life. Finally, as a result of their own study, we can help children to realize that a great deal of the "charity" now thought so necessary and desirable can and should be eliminated by a planned economy having for its purpose a concept of life, broader and richer for the masses, leading forward to the supremacy of all men over their environment.

V. H. T.

The Social Worker's Viewpoint

SOMETIMES we despair of seeing our children outgrow their selfishness in spite of our constant efforts to teach them to give up to others. Judging from their scowling faces as they are threatened and cajoled into sharing their playthings, they seem to have some feelings not altogether generous. Where do they come from and how serious are they?

"Betty is a selfish child. I'm sure she didn't get it from my side of the family."

Where did she get it? It is part of her human heritage. Each child starts out with selfish feelings as well as loving ones. His first experiences lead him to believe that he is all powerful, that others are his servants. Why should he want to stir from this position of vantage, of being served, to take over responsibility for helping others?

He doesn't, unless there are some gains in sight. The most immediate reward is the loving approval of his parents and the good will of his companions. He will give up his own wishes if he is certain love can be depended upon to make up for what he gives up. Most of the time he wants this approval. This factor alone is the most powerful of socializing influences—not punishment, not hate, but love. Sometimes he harbors grievances because it seems to him that love has been withheld. We see the effects of this in his behavior. If he himself is troubled, it may be hard for him to be concerned about others. If he is angry and wants to get even for punishment received, he may take it out on someone weaker than he is. He may be rude to the maid or bully his sister, all because he is furious with one parent or both. He may be unduly sensitive to unhappiness in others because he knows so well how it feels. Here, then, as in so many other phases of his growth, we suspect that the loving experiences in his own family group influence the loving feeling the child has to expend on others. Everyone gives out in proportion to what he receives.

But shouldn't the child be made to give up if he

is ever going to be thoughtful? Certainly it is the common practice. The neighbors are never more critical than when your son occupies the one swing to the exclusion of the group and you make no move to expel him. Most of us are sensitive to the blame attached to us for all our children's faults. Consequently we may be acting more to ward off criticism than because we have heart for the particular task at hand. The parent who first cajoles, and finally takes the tricycle from his protesting son to give it to his playmate may not be allowing for the feelings of his own child. There are pitfalls in this kind of forceful intervention. It may seem to the child as if the parent likes the other child better, or, at any rate, is unfair in not weighing his wishes in the matter. This may be one of the grievances referred to earlier. Sometimes the odds really are on his side. They need to be considered. If he is always made to give up, he may feel like never giving up.

Experiments on Both Sides of the Fence

WHAT are a child's own solutions for this give-and-take process? Have you observed children at play? One minute they refuse to give up and the next they leave the plaything behind. They run spontaneously to another child and hand over a favorite toy. One child refuses to play with another who has kept his trains to himself. Sometimes the more forceful child takes from the weaker. But someone stronger than he takes from him. These natural consequences begin to take effect. His feelings undergo changes. Sympathy for others begins to appear along with irritation, because he learns how it feels to be happy, to be left out, to forego some of the things he wants. Loving feelings keep pace with selfish ones if all is going well. If his own feelings have always been considered by those closest to him, if they have helped him to develop this side of his personality, he will be responsive to the feelings of those about him and eventually to individuals in larger groups who suffer in famine, poverty, unemployment.

It is not until we understand this early preparation for social relations that we can see why as adults some of us are indifferent while others are overwhelmed by the suffering of others. Those of us who bring to adult living a feeling-nature built on positive and outgoing childhood experience, and who add to this attitude of mind and heart an interest in facts about social problems (which are, in essence, simply the welfare of others) are in a position to decide what their responsibility is. They take action not because it is "the thing to do" but because they care about the people who are in distress.

L. N. A.

Parents' Questions and Discussion

These pages, based on the foregoing articles, are presented for the use of individuals or of groups having this topic on their regular programs. Questions and discussion are taken from study group records.

STUDY GROUP DEPARTMENT

CÉCILE PILPEL, Director — JOSETTE FRANK, Editor

A little girl is constantly wanting to give her possessions (clothes, toys) to the "poor children" who live across the road. Should she be encouraged in such personalized charity?

One suspects, from her designation of them, that she has learned to think of these children only in terms of economic differences. If her interest in them is nothing more than an easy way of feeling virtuous and superior, it should not be classified as "charity." If the parents are really interested in developing social consciousness they must help her to see these children as children, as potential playmates perhaps. As their companion, she can share her things with them, instead of giving. Clothing that is outgrown or is no longer being used can, as a matter of course, be put to such further use without any implication of "charity."

At the same time one might well inquire into this child's other relationships, to assure oneself that she has other avenues of ego satisfaction, and suitable ways of making herself acceptable to others and to herself.

A child of eight resents the fact that she must wear other children's outgrown dresses given to her by some of her mother's friends. How can the mother reconcile her to this very necessary measure of economy?

Here the parent's own attitude is important. If the mother feels that these gifts are painful necessities, that she is somehow demeaned in receiving this "charity" from her friends, the child will certainly catch this note, and having not yet learned the discipline of stern necessity, will rebel. Whatever the necessities in the case, it may be accepted as perfectly natural that clothes which are outgrown before they are outworn should be further

used by someone. The receipt of these can be made a pleasant matter, something to be glad about, if the mother feels it so.

This child may possibly feel inferior in other respects. Special opportunities for self-expression may be needed. The very clothes she resents may be used for that purpose, inviting her suggestions as to changes or alterations to be made in them. Then, too, there are other things for her wardrobe which will need to be bought, such as shoes or a hat, and here her own tastes should be especially considered, her own selections made if possible.

Brought up in a suburb where all neighbors were considered acceptable playmates, a child of eight, moving to a cosmopolitan city, finds himself forbidden to play with certain neighborhood children. How can his parents explain the situation to him?

In the suburban community the parents knew that the homes and the children with whom their children came into contact had backgrounds and points of view fairly similar to their own. They might expect, therefore, that by the time this child is ready for street playing there have already been established attitudes and values by which his conduct will be guided. If these attitudes and values are sound, one need not be too much concerned about the casual contacts he will make.

With the cooperation of his parents this child, coming from so circumscribed an environment, may find these broader contacts enriching, since experience with a variety of backgrounds is needed before he goes out from the protecting family into a world of many kinds of people. If he is already secure in his important relationships, he will feel free to choose his outside companions on a basis of valid interest.

A nine-year-old asks her parents to help her conceal her Jewish origin, since there seems to be a stigma attached to it in the minds of her playmates.

"Moral courage" is, perhaps, too abstract a concept for the young child, but at some point the child has to learn to face challenging situations rather than to try to escape from them. If the parents feel no stigma attached to their racial or religious origin, they will have no difficulty in passing along to the child their own feelings of security. It might be helpful to read or tell her some of the history of struggle and solidarity, of privation and survival of the Jewish people; and also to give her, progressively, insight into the development of prejudices in general, and particularly into the origin of the various attitudes that have grown up concerning the Jewish people.

Because all her friends go to Sunday school, a child of ten begs to be allowed to go there too. Her parents, having no church affiliation, think it would be hypocritical, if not actually wrong, to send her for purely social reasons.

If "joining" a Sunday school would satisfy this child's perfectly natural desire to belong with others, it is difficult to see why she should be deprived of this experience. The parents' evident moral sense will form an excellent background for the child's new experiences. The religious teaching may serve to challenge both the parents' and the child's traditional concepts, and stimulate discussion at home which may prove clarifying and helpful to the whole family.

A teacher in a private school has arranged to have her class invited to lunch with a settlement house group, for the purpose of giving them an opportunity to meet children with entirely different social and economic backgrounds. Some of the parents question this procedure as a means of developing social sympathies.

In principle we want our children as early as possible to grow toward a wider concept of life and living than their sheltered environment makes possible. Appreciation of and sympathy toward others are products of our daily living with one another in the home, and are carried outside of the home into our other relationships. Group attempts in this direction, like all artificial procedures, may fall short of the desired objective and may even bring some undesirable and unforeseen by-products. If one could be sure that the home attitudes of both

groups of children are sympathetic, and the teacher's management of the situation skillful, and if this procedure could be continued over a period of years, both groups might derive sound values from such an experiment.

In a home of very liberal political beliefs the parents of a ten-year-old are concerned about the decidedly nationalistic indoctrination he is receiving at public school. What is their best course?

It is to be expected that there will be indoctrination of one kind or another wherever there is teaching. Where the home's doctrines sharply disagree with the school's it is likely that a ten-year-old will not be heavily influenced—not lastingly, at least—by the school teachings. At most he will give lip service to the prevailing popular concepts. At best this presentation of a point of view different than the home's will stimulate questioning and perhaps serve as an excellent starting point for family discussion of the questions involved. The parents will be wise, however, to keep the discussion on a plane of the intellectual questions at issue, avoiding any disparagement or criticism of the school itself which might undermine the child's faith in it as a source of education in other respects.

A high school senior wants to march in a labor parade. Her parents, feeling that her labor sympathies are not real but stimulated by "radical" companions, want to prohibit her marching.

There are two problems here: "prohibiting" thought of in relation to a seventeen- or eighteen-year-old girl is itself bristling with implications. If she is spirited, as her proposed action indicates, she will either disregard the prohibition or work herself up into a "state." Perhaps her very need for this "protest" march is traceable to a feeling of revolt against her parents. Parents who think in terms of "prohibiting" are likely to evoke such feelings of revolt. If her need for marching in a labor parade is dictated by revolt against parental authority it were well that her parents review their procedure.

If she is actuated by a real sympathy with the problems of labor (even though stimulated by the "radical" companions) her parents may deplore her choice of expression but surely not the sympathy per se. Wise procedure, of course, would be to guide that interest and sympathy so that it finds expression not only through what must of necessity be immature channels, but also through a more serious study of what is involved in the labor problems of our times.

In his sophomore year at college a boy is invited to join a fraternity. His parents are elated at the social contacts and pleasures this would offer him. The boy, however, is opposed to college fraternities on principle and does not want to join.

It is extremely difficult to hazard an opinion on such meagre information. A boy of eighteen is entitled to the privilege of making his own decision "on principle" in such a matter. "On principle", however, so many of our institutions are subject to criticism, that were we to refuse to participate we would soon find ourselves high and dry. In this particular situation it may be that the boy's

interests lie in certain activities which are entirely outside this fraternity, or perhaps his chief friendships are with boys who are not fraternity bound. Again it may be that his protest is not against the fraternity or its ideals, but rather against some other factor in his environment, whether home or college, of which he is himself only vaguely aware.

If the parents' main interest in their boy is in his mental and emotional development, rather than in specific social contacts, it would be wise to find out what these principles are which make it necessary for him to reject the fraternity, and either to encourage or discourage him on this basis.

STUDY MATERIAL: THE DEVELOPMENT OF SOCIAL ATTITUDES

TOPICAL OUTLINE

1. ORIGIN OF CHILD'S SOCIAL ATTITUDES

Direct imitation of parents, teachers and others.
Influence of child's environment upon his thought and reactions.

Inculcation of principles and rules of conduct.

2. MANIFESTATION OF SOCIAL ATTITUDES

Child's behavior in relation to social equals, superiors, those less fortunate in wealth, in standing, in "background"; his attitude toward other races, religions, mores; toward those of different convictions, manners, tastes.

Child's behavior in response to the inner challenge of his own social idealism.

3. DIRECTION OF SOCIAL ATTITUDES

Goal of child's training:

to carry on the family tradition, whatever it may be?
to achieve a more valid basis for social attitudes?
to arrive at a sympathetic understanding of the underlying motives of other people?

4. EFFECTIVENESS OF TEACHING

Dependent on: acceptance of the teacher (parent or other person) as criterion; acceptance by the child of goals as valid or important to himself.

PROBLEMS FOR DISCUSSION

1. The best available school in a certain neighborhood is socially and politically more liberal than certain parents are. They must choose between a conservative school with less well trained teachers and a modern school which might wean the children from their established beliefs. Discuss.

2. Billy is the son of the leading banker, and Tony the son of the furnace man. At seven they are close pals. Since their ways will eventually diverge should their intimacy be encouraged now?

3. What should be the qualifications of a teacher to whom social studies should be assigned in a junior high school?

4. Caste and class have always played an important part in the life of a certain Southern family. What are the arguments in favor of preserving this attitude? How should it be done?

5. America, and especially New York, has often been referred to as "the melting pot." Explain this, and discuss its merits and disadvantages.

6. Does sympathy with, and understanding of an alien culture necessarily imply close association?

7. A private school has an established quota for pupils of various races, colors and creeds. What are the advantages and disadvantages of this policy? How can this be presented to a child of fourteen who is excluded on the quota basis?

8. A girl of eleven finds that her close friendship with a less favored classmate is causing her to be discriminated against in social invitations from classmates in her own "set." She is torn between her loyalty to her friend and her desire to "belong" with the others. What advice can be given her? M. M.

REFERENCE READING

- The Bearing of Psychology Upon Religion*
By Harrison Sackett Elliott. Association Press. 77 pp. 1927
- The Contemporary and His Soul*
By Irwin Edman. Cape and Smith. 191 pp. 1931
- The Development of Character Traits in Young Children*
By Amelia McLester. Scribner. 126 pp. 1931
- Education for a Changing Civilization*
By William Heard Kilpatrick. Macmillan. 143 pp. 1926
- The Educational Frontier*
By Kilpatrick, Bode, Dewey, Childs, Raup, Hullfish and Thayer. Century. 325 pp. 1933
- Lives in the Making*
By Henry Neumann. Appleton. 370 pp. 1932
- Our Children: A Handbook for Parents*
Edited by Dorothy Canfield Fisher and Sidonie Matsner Gruenberg. Section IV. Viking. 384 pp. 1932
- A Preface to Morals*
By Walter Lippman. Macmillan. 348 pp. 1929
B. G.

Book Reviews

Parents, Children, and Money. By Sidonie M. Gruenberg and Benjamin C. Gruenberg. The Viking Press. 219 pp. 1933.

Current economic conditions are causing most people increasing concern with money, its earning, spending and saving. As old traditions and commonly accepted practices have proved themselves inadequate, books dealing with the history of money and with the larger aspects of economic practices based on its use are coming to be listed among the best sellers. But these are likely to be more or less remote from the problems which the ordinary family is called upon to meet from day to day. It seems particularly helpful, then, that such a book as "Parents, Children, and Money" by Sidonie Matsner Gruenberg and Benjamin C. Gruenberg should be published at a time when parents, as never before, are in need of clarifying their own thinking. Its objective point of view, as well as the practical suggestions it offers, grows out of the authors' years of thought and practice in this field. The consolidation of their experience into one volume makes a valuable contribution to the literature of parent-child relationships, to which the critical situation of the present day gives added significance.

Those who believe in the essential unity of all human experience will find in this book added evidence to support their belief. "Parents, Children, and Money" is in one sense an inquiry into the psychology of family living, dealing as it does not only with the direct teaching of the use of money to children, but also with the effects of money practices and attitudes on the child in the family, in his relationships with his parents and with his peers, and in his contacts with the larger world about him. Of particular interest is the authors' analysis of the way money practices affect the personal relationships of husband and wife, and of parent and child. A whole philosophy of the relationships of individuals to one another emerges from the discussion of specific practices and their results.

And yet the discussions, varied as they are, do not give the impression of discursiveness. The concern throughout is with the questions raised in the family by the earning, spending, borrowing and saving of money. Many of the questions are, of course, the sort to which no final answer can be given; and parents in search of a "prescription" will find that instead

they are encouraged to undertake the more difficult course of doing their own thinking. Those who are feeling the pinch of the present emergency too keenly may even be impatient with the insistence on perspective.

But in the long run, the re-thinking done in the whole area of saving, lending and borrowing, interest, spending and the like will seem to most readers particularly refreshing. Our thinking has been so cluttered up with old emotions and prejudices about borrowing, going into debt, consistency of expenditure and the like that it is high time we have a fresh point of view neither dictated by high pressure sales methods nor weighed down under old mores. The inquiries into the pros and cons of allowances, of spending, of saving, of earning, of lending and borrowing, of the effect of money practices on the adolescent, of the influence of money on the family, are penetrating in their analysis. Though few formulae are given, the possible results of one attitude or another are raised in such a way as to cause the reader to evaluate his own attitudes and practices.

This is in all probability the outstanding value of the book. Consequently it is more than a contribution to the literature of child study. Though the authors themselves put their emphasis on the straightforward and practical examination of familiar situations, and disclaim any attempt to make of the book a treatise on money, to interpret the economic order in which we live, or to present a systematic economic theory, they have done much to stimulate the reader to attempt all three.

ERNEST G. OSBORNE.

Two Pamphlets on Current Problems

Morale—The Mental Hygiene of Unemployment. National Committee for Mental Hygiene. 64 pp. 1933.

How shall men and women keep their courage in the face of unemployment? This is the question which Dr. George K. Pratt discusses with outstanding skill and sympathy in a small volume recently published by the National Committee for Mental Hygiene. A very large proportion of the unhealthy mental reactions produced by the depression, Dr. Pratt reminds the reader, have their roots in emotional insecurity. "Thus, threats to our pride, our sense of power, our

success in achievement, our affectional relationships, all of which come from economic frustration and its resulting insecurity, may also cause any variety or degree of mental disorder."

"Physical or economic security everyone can understand. Threats to life itself, to bodily comfort, to long established physical habits cause fear, and fear in turn produces worry, anxiety, or depression. No less acutely, however, does *emotional* insecurity cause fear and its resulting chain of symptoms."

While the available statistics do not indicate a general increase in mental diseases serious enough to require hospital treatment, Dr. Pratt reports an increasing number of lesser departures from average mental health. Such attitudes are likely to be greatly exaggerated in times of stress and are everywhere encountered among the unemployed. They include "varying degrees of chronic irritability, sensitiveness to fancied slights, discrimination or criticism; bitterness, sullenness, and a chip-on-the-shoulder attitude. Mental depressions, ranging from just ordinary spells of the 'blues' to real melancholia, are frequent, while apathy, indifference, resignation or hopelessness also are typical reactions in some personalities."

Thus, beyond the acute relief problem there is often a deeper problem in mental health. Among the ways in which the individual can be helped to keep his grasp, Dr. Pratt suggests: "talking it out," whether privately to the social worker or publicly from a soap box; recreation both for the individual and for the group; and "work for health's sake as a vital need which helps one to maintain a feeling of worthwhileness, self-respect and accomplishment, as well as to keep him in the path toward a wholesome integration of his personality, without which mental health cannot exist."

Although the book is addressed to social workers, Dr. Pratt emphasizes the need of understanding on the part of other agencies and of the community as a whole: "Mental hygiene in its attempt to develop and preserve mental health becomes the responsibility of the whole community. It is something that cannot be isolated and apart. It is not special, separate or unrelated to the rest of the community's daily life. It impinges on every one of our public undertakings. Its recognition moves all of our problems of unemployment back to the neighborhood of their source."

Beyond these social and community agencies are ourselves, the individual men and women who make them up. At some point each of us touches the critical problems which Dr. Pratt discusses so simply and yet with such clear insight. His suggestions will be helpful to all who in one way or another are in need of understanding and courage.

Z. C. F.

Occupational Testing and the Public Employment Service. By John G. Darley, Donald G. Paterson and I. Emerick Peterson. Univ. of Minnesota. 28 pp. 1933.

Because the trend away from pioneer independence is today veering sharply toward planned economic co-operation, vocational guidance is assuming increasing importance. This tendency has been recognized by the Carnegie Corporation, which on the recommendation of its Committee on Individual Diagnosis and Training undertook a demonstration of occupational testing during 1932-1933. The project was conducted by the Occupational Testing Division as a feature of the Free Public Employment Offices of Minnesota and was operated by the Tri-City Committee (representing Minneapolis, St. Paul and Duluth) affiliated with the Employment Stabilization Research Institute, and co-operating with the State Industrial Commission.

The objections to current employment methods are manifold. In the first place, maladjustment may be unintentionally perpetuated when applicants are classified entirely on a basis of length of experience and the personal recommendation of employers rather than with some reference to actual capacity. Private agencies are conducted for profit, while many public employment offices are inadequate and only too often under the thumb of the local politician. The experimenters endeavored to introduce a program with a staff of trained experts and an improved system of occupational classifications, application files and employer contacts. The phases of unemployment studied included both the economic aspects and the qualifications and aptitudes of individuals. The findings of both studies were then utilized in an effort to develop a more effective public employment service.

It is encouraging to realize that psychological data offer some relief in the present economic crisis, but even more encouraging to see the importance of the relation of the individual to the economic group recognized in the realm of industry. With the passage by Congress of the Wagner-Peiper Bill, machinery has been set up for the creation in all the states of federal-state employment services along the lines suggested by this demonstration. When men and women can get help in discovering their individual potentialities and work which makes the most of these, it will be a little less difficult for them to find a satisfying niche in the mass they combine to form. Although, as this report points out, neither occupational testing nor any other type of progressive employment service offers a panacea for economic ills, our daily living may be greatly enriched by taking advantage of what can be done in job adjustment.

A. W. L.

Projects in Parent Education

The special committees of the Child Study Association study and compile information in many fields related to parent education; fuller reports of the projects described on this page from month to month are available upon request.

The School and Social Attitudes

WHAT methods can, and do, schools use for developing social consciousness? Convinced that this question is uppermost in the minds of many educators and parents, the Schools Committee devoted the winter of 1932-33 to "A Study of the School's Philosophy Regarding Social and International Attitudes—The Classroom Procedure and Extra-Academic Activities Used Which Give Evidence of the Conscious Fostering of These Attitudes." The Committee is composed of thirty-four parents representing public and private schools in and around New York.

Certain phases of school procedure, which it was felt had special bearing, were considered individually and at length—use of text books; appointment of teachers; practical devices for bringing vital social issues to the child's attention; attitudes toward members of the school as a social group; responsibility of the school in developing the moral, ethical and religious sides of the child's life; and the relationship of the parent and school in determining school policies. Through these reports the Committee was able to discern certain generally accepted ideals, and to trace the varied methods frequently used by different schools.

Some of the specific points brought out are particularly illuminating. The influence of textbooks, for instance, is considered less important than that of reference books; the way the teacher handles the subject is emphasized as the major factor. Although most schools state that personality and adaptability are their first requirements, they express a decided preference for teachers with academic training and classroom experience. Few inquire into the social attitudes or activities of teachers. The methods of bringing vital social issues into school life are varied and often conflicting in principle. Perhaps the only general agreement is a desire to stimulate interest in the world as a whole, desire to work for a more satisfactory way of living for all people, consciousness of man's con-

flicting interests, and an objective attitude toward social problems. Many schools employ the project method in teaching history, advancing from studies of the nearby environment to international and world problems. Difference of opinion is particularly marked in relation to the value of charity giving and social service work. Some regard it as a practical but unsatisfactory effort, others have no definite philosophy, and others have very definite and carefully considered techniques which they believe are of equal value to donor and recipient. In the school's own social group, the problem child is aided to adapt himself as far as possible, and the group's acceptance of him is fostered. Although many schools maintain racial quotas, they seem either unable or unwilling to explain their reasons. In accepting children with high I Q's and low I Q's, of broken homes, of exceptional temperament, of various racial and social groups, the general intention, however, seems to be to approximate the society in which the child will live. The greatest variety of attitude was encountered in moral, ethical and religious training. Some wish the home and church to fulfill this function; others try to correlate such training with their class activities; still others have direct training in ethics or daily chapel and prayers. The conviction of success in this field frequently seems lacking.

Reports were least satisfactory on the school's relationship to the parents in the whole problem of social consciousness. Because of the importance of this question and the need of increasing parental co-operation, it was decided to devote the winter of 1933-34 to considering how parents can be educated regarding the school's philosophy and what their responsibility should be toward the school economically and spiritually.

MRS. FRANKLIN PARKER, JR.
Chairman, Schools Committee

In the Magazines

The Adopted Child. By Jessie Taft. *Delineator*, September 1933.

Ways and means of child adoption; the policy of the child-placing agency and the type of family set-up considered a "normal home."

A Boy's First Job. By M. K. Wisheart. *Good Housekeeping*, October 1933.

The work and methods of the Vocational Research Bureau, at Carmel, N. Y. Examples are cited of applicants who have taken advantage of the service offered by the Bureau.

The Child Learns to Do His Share. *Child Welfare*, October 1933.

How responsibility may be developed; what may be expected of the child at different age levels; the danger of too much and too little responsibility.

The Church and Sex. By Isabelle Keating. *Harpers*, September 1933.

A history of the part the church has played in sex education, leading up to the work it is doing today, with explanation of the various attitudes of different denominations toward sex education.

Do You Nag Your Children? By William S. Sadler, M.D. *Child Welfare*, October 1933.

A plea to the "well-meaning but erring parent" to look to his own emotional adjustment and cultivate a change of attitude based on constructive guidance rather than negative criticism.

A Father Looks At Schools. By Fred Charles. *The Parents Magazine*, October 1933.

Suggests a change of emphasis on study content in order to prepare children for the world they live in; proposes astronomy, geology, politics "to give a sense of realism," and to help children develop judgment in reading newspapers and magazines.

The Individual and His Family Relationships. By Grace Marcus. *Mental Hygiene*, July 1933.

Although viewed from the social case worker's point of view, the approach to individual and family situations is applicable in the parent education field. The changes distinguishing present concepts from those held formerly, "emphasize the shift from an external,

directing, intellectual approach to an internal, fluid following of the current of the individual's own feeling."

The Mental Health Emphasis in Education. By Henry C. Patey and George S. Stevenson, M.D. *The American Journal of Orthopsychiatry*, July 1933.

A qualitative study considering such topics as: mental health values diffused through and influenced by all human activities; procedures and mental hygiene methods for dealing with problems of these life values and their implied assumptions; bases for promoting relationship of mental hygiene and school; relation of mental hygiene to general culture; the constructive development of the individual's physical, psychological, social and spiritual potentialities for satisfactory living.

When Brothers and Sisters Disagree. By Ruth Brickner, M.D. *The Parents Magazine*, October 1933.

Some conflict between brothers and sisters is unavoidable and may be salutary. Parents' interference—by rearranging schedules or acting as arbitrator after weighing all the facts—will be constructive if it helps the child to understand how friendly human relationships are achieved and maintained.

A New Approach to Sex Education. By Cécile Pilpel. *Delineator*, October 1933.

Our attitude toward sex is necessarily emotional as well as intellectual; the most important function of the parent in sex education is to impart a healthy attitude as well as correct information, and this is most effectively taught by parents who are well adjusted sexually.

The Psychology of the Two-Year-Old. By Susan Isaacs. *Mother and Child*, October 1933.

The skills which may be expected of the two-year-old child, with special emphasis on imagination, manipulation and language. Many illustrative examples are given.

Books That Open New Doors. By Helen Ferris. *The Parents' Magazine*, November 1933.

A discussion of the non-fiction reading interests of adolescent girls, with a book list classified according to such typical interests as: people, adventure, mystery, history, writing, art, poetry, science, personal problems and appearance. Similar lists are available for boys.

News and Notes

At its Annual Meeting on Wednesday, November 8, the Child Study Association will hold a reception in honor of Mrs. Howard S. Gans, recently elected Honorary President. Mrs. Gans is succeeded as Active President of the Association by Mrs. Everett Dean Martin. Professor Patty Smith Hill who, on another page of this issue of *CHILD STUDY*, pays tribute to Mrs. Gans and to her work in parent education, will be the speaker. New members of the Board of Directors and the Advisory Board of the Association will also be special guests.

While the Annual Meeting will bear testimony to the growth of parent education in the recent past, the Association's Annual Conference, to be held January 19 and 20 at the Hotel Pennsylvania, will make the Association's Forty-Fifth Anniversary an occasion for looking to the immediate future. The Conference topic will be "The Family and Its Functions Today." Four preliminary groups are already meeting to discuss informally different phases of this comprehensive survey. The results of these informal discussions—though the participants realize that these results are more likely to be questions and challenges than conclusive findings—will be presented at the January Conference. The whole plan, both for the preliminary meetings and for the Conference itself, is being organized by Everett Dean Martin and Benjamin C. Gruenberg. Those who are taking part in the discussion groups include: Nels Anderson, Harold F. Clark, Carter Goodrich, Robert S. Lynd, Lewis Mumford, Theresa Wolfson, John Levy, Joshua Lieberman, Mary Moran, Donald Young, Robert MacIver, Edmund de S. Brunner, Thomas Alexander, Willard W. Beatty, Paul Klapper, Harold Rugg, Harvey L. Zorbaugh, Ned Dearborn, R. Bruce Raup, Grace Loucks Elliott, Everett Dean Martin, Arthur L. Swift, Jr., Adelaide Case and Paul Hanly Furfey.

The close relationship between parent education and the nursery school movement was stressed throughout the Biennial Conference of the National Association for Nursery Education in Toronto, October 26 to 28. In addition to meetings on

specific methods and goals in nursery school education, there were a number of opportunities for discussing such topics as Nursery Education in the Home, both as a parent sees it and as the parent educator sees it, and the Significance of Preschool Education in Relation to the Community. The program, arranged by a Committee of which Harriet E. O'Shea was Chairman, was made up largely of groups in which discussion was led by leading nursery school educators. Chairmen of the discussion groups included: William E. Blatz, Marie Fowler, Sidonie Matsner Gruenberg, Arthur Jersild, Mary Cover Jones, Grace Langdon, Lois Hayden Meek, Helen Monsch, Harriet E. O'Shea and George D. Stoddard.

Vermont Parent Education— a Statewide Project

A truly representative statewide conference, in which parents, professional workers from organizations interested in parent education and college students participated, was held at Bennington College, Bennington, Vermont, October 9 and 10. This conference is of particular interest to parents and parent educators in other communities because it demonstrated how successfully individuals and organizations with allied interests may cooperate. Bennington College offered all its facilities to its guests and arranged for its students to take advantage of the conference meetings. These included study groups on The Preschool Age, The School Age and The Adolescent, led respectively by Gertrude Gilmore, Sidonie Matsner Gruenberg, and Cécile Pilpel. The conference as a whole also gave special attention to the possibilities of developing a statewide program of parent education. The work already being done in the state, through colleges, branches of the International Congress of Parents and Teachers, commercial organizations, schools, clubs and community centers, was presented by representatives of the various organizations. The discussions laid emphasis on the fact that cooperation of both the individuals in the community and of trained leaders is needed to develop a well-rounded program. Local groups should do as much as possible for themselves, but should have a specialist to turn to for help and suggestions. In working out a specific program of

parent education in Vermont as a continuation of the conference, a committee of five was appointed to confer with Francis Bailey, Commissioner of the Department of Education, with the Adult Education Council, and other educational organizations.

Fourfold Program for Parents In Michigan the State University offers parents a fourfold program of parent education: an Institute, Parent Education Centers, a Parents' Radio Hour and Parent Study Groups. The program is arranged and conducted by the Extension Division in cooperation with the Michigan Congress of Parents and Teachers and the School of Education. The annual Parent Education Institute to be held at Ann Arbor, November 2 to 4, will discuss "Reconstruction in Education." In conjunction with the Institute parent education centers have been organized in Hartland, Pontiac, Benton Harbor, and St. Joseph and are holding lectures throughout the winter. A program of radio talks on Sunday afternoons at six o'clock will bring prominent speakers to farm and city parents throughout the state. The local study groups are being organized in many communities under the guidance of the university extension division.

Parents Study the School Budget Like similar organizations in many communities, the United Parents Association of New York City will lay special emphasis on the emergency brought about by further cuts in the Board of Education budget, in its series of winter meetings on "Trends in Education." In opening the first citywide council which met on October 2 with Professor Ned H. Dearborn of New York University and Robert E. Simon as speakers, Mrs. Roger A. Johnson, President of the United Parents Association, declared that "fathers and mothers of New York City school children are tax-payers and they have a natural interest in the businesslike budgeting of the city's funds. To them this means, however, that the needs of the community for adequate educational and recreational services the year round must be met as a primary necessity."

Radio Child Study Clubs The Iowa Child Welfare Research Station, Iowa City, in cooperation with the child development departments at Iowa State College at Ames, and Iowa State Teachers College at Cedar Falls, is again conducting a radio child study club. The work is being continued in an effort to an-

swer the growing demands for systematic help on problems of child rearing, in communities where adequate leadership or facilities for organizing study groups are lacking. Two courses are being offered, for parents of preschool children and for parents of elementary school children.

Free Courses on Social Problems Parents and teachers are at present keenly aware of their need to consider social problems from a broad point of view. To them and to others interested in such discussions the Peoples Institute offers a variety of free courses at Cooper Union, 8 Street and Astor Place. Beginning November 10, Everett Dean Martin, Director of the Institute, will conduct a series of Friday evening meetings on "Liberalism and the Spirit of Revolution," in relation to social justice and social psychology. At Sunday evening meetings on "Ethical Factors in the Problem of Social Justice," John Erskine, A. A. Berle, Robert Lynd, David S. Muzzey, Lewis Mumford and others will discuss the kind of thinking necessary to meet the changes taking place in the life of this generation. Other courses and discussion groups on current social problems are also offered.

National Council of Parent Education The National Council of Parent Education will use the major proportion of its remaining fellowships for research fellowships, rather than for training fellowships as formerly. These research fellowships have been granted to various research centers and institutions, in order to stimulate the training of the research workers so acutely needed and to make possible studies which would not have been initiated or continued without this assistance.

The Council announces a new membership policy, which makes it possible for individuals professionally engaged in some aspect of parent education to affiliate directly with the Council. Individuals so affiliated are entitled to a professional service bulletin, reduced prices on other Council publications, and attendance at conferences.

Changes in the staff included the resignation of Flora M. Thurston and Eduard C. Lindeman, whose efforts have made the program of the first five years educationally consistent and socially constructive; and the appointment of Helen L. Witmer to administer the program of the Committee on Studies and Researches, and Ruth Kotinsky to take charge of publications and the Council's varied services to workers in the professional field.

"Occupations"—a New Monthly

Dorothy Canfield Fisher, writing in the first issue of "Occupations, the Vocational Guidance Magazine," protests against "the senselessness of leaving the selection of vocations to chance instead of intelligent direction. There is no doubt," she continues, "but that many of the ills we try to remedy by charity could be prevented if a larger proportion of our people were in suitable instead of unsuitable jobs. We begin to see that this is one of the most imperative needs of a complex society. Society has yet to learn the importance of selecting people for, and helping them into, the occupations for which they are best fitted. Opening the roads of opportunity is not enough, for taking the wrong roads is wasteful and cruel."

Organized in the late spring, "Occupations" will be published monthly by the National Occupational Conference, a group of leading educators, vocational and personnel workers brought together by the American Association for Adult Education, under a grant from the Carnegie Corporation of New York. The Conference serves as a clearing house for information on all problems of occupational guidance. The Director is Dr. Franklin J. Keller, on leave of absence from the principalship of the East Side Continuation School, New York City. The magazine, which serves as the official organ of the National Vocational Guidance Association, is edited by Dr. Fred C. Smith, of the Harvard Graduate School of Education.

Educating for World Citizenship
"To adjust the child completely to his natural environment, that is to say, in his family and his country, remains today as always, the first principle of all sound education,"

according to a recent declaration of the Liaison Committee of Major International Associations. This Committee, of which the International Federation of Home and School and more than twenty other international organizations are members, took the occasion of its twenty-eighth general meeting, held in Paris last May, to reaffirm this principle, since "it appears that in certain countries, under the encouragement of public authorities themselves, a strong movement is developing contrary to these principles."

The declaration continues, "This is a permanent necessity, more pressing than ever in these days following the great upheaval which shook humanity to its foundations, broke down so many former border lines and left so many elements to disturbance in minds as well as in affairs. Both for his own poise and for the general welfare, the child, the future

Saturday Mornings
for Parents and Children

HANDCRAFTS

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How to make and manipulate miniature figures out of inexpensive materials such as stockings and clothes pins, etc. Small masks for the figures and large decorative ones may also be made. 6 sessions.

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Open to non-members as well as members of the Association.

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1933 Supplement**

The year's best books, briefly annotated, to bring the Association's complete list up-to-date.

Price of Supplement—10 cents

Price of complete list with Supplements—35 cents

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A brief list of outstanding books which gives a cross section of the best literature in parent education, covering a wide range of age levels and discussing questions as varied as infant feeding and vocational guidance.

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Books—A Selected List for Parents and Teachers

Complete List with Supplements—35 cents

1933 Supplement—10 cents

A Parent's Book Shelf—5 cents

The Year's Best Books for Children—10 cents

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citizen, should be brought up with a sense of duty and the knowledge that like a man, he must fulfill all his obligations to his family, his comrades, his village or city and his country. Moreover he must be shown that this necessary solidarity cannot and should not stop at national frontiers, for between different races, as between the different members of society, there exists a community of rights and duties as well as an economic interdependence, continually increasing. The child must learn that civilization has ever been and still remains the common task of all peoples, including those whose history has set them in fiercest opposition . . . To this end, in the home, and from the beginning of education in the school and in those organizations which complete the work of the school, the child should be taught courtesy to foreigners and should be filled with a desire to know their customs, to understand their language and their thought."

**Parents'
Recovery
Act**

A "Parents' Recovery Act," has been suggested by Mrs. Hugh Bradford, President of the National Congress of Parents and Teachers, in a recent radio address. "We have before us

the psychological moment for making homes once more the center of interest and of recreation. From it, and within it, may emerge some novel experiences that will reclaim families from past ill-planned amusements and pleasures of fleeting value. Haven't you as parents noted the air of great adventure and discovery with which old-time parlor games have now become fascinating modern pastimes? Fortunately youth itself has made this discovery, but the homes which foster that new adventure will hold interest and happiness for its members We have as parents a moral code to set up for ourselves Youth in turn will respond by making one for its generation We are experiencing a national moral recovery today. Every parent must know his codes and live up to them."

**Children's
Book Award**

The John Newbery Medal for 1933, awarded annually for the most distinguished contribution to American literature for children, was presented

to Mrs. Elizabeth Foreman Lewis, for her book, "Young Fu of the Upper Yangtze," by the Section for Library Work with Children of the American Library Association, at their annual meeting in Chicago on October 18. The Newbery Award was established in 1921 by Frederic G. Melcher, editor of the *Publisher's Weekly*, to emphasize the need of good books for children and to give the same encouragement to their

THE CHILD STUDY ASSOCIATION OF AMERICA

TWO NEW COURSES

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PREGNANCY, THE INFANT, THE FAMILY GROUP

Fridays at 11 A. M.

Eight meetings and four demonstrations, beginning October 27, 1933.

A COURSE FOR PARENTS of infants, prospective mothers and others, presenting information regarding the physical and mental hygiene of infancy, and offering in addition a consideration of the psychological problems of the family as a whole as affected by the baby.

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The Mother: Range of individual differences in mood and health during pregnancy; nausea and other discomforts; attitudes toward bodily changes; toward work and recreation; toward the state of pregnancy as a whole; nursing.

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A brief presentation of the mechanism of fertilization and the transmission of traits.

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DR. ERIC MATSNER

Bodily changes during this period; function of the endocrine glands; development of the foetus.

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(2 meetings) DR. BRICKNER AND MRS. WOLF

Mental hygiene of the early months; "instinct gratification" in the first year of life; care and the sharing of care; the choice of a nurse; the role of relatives; the new routine of the mother's life; "habit training" for the infant.

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The mental and social development of the baby; psychological tests; discussion of suitable play materials and activities for the first year.

The Development of Personality

AUGUSTA ALPERT

The meaning of "constitution"; personality as the product of heredity and experience; early manifestations of personality differences; the beginnings of social feeling.

Demonstrations

Hospital Care of the Newborn

Cornell Medical Center, 525 East 70th Street. (Nov. 10, 1933.)

Birth Control

Birth Control Clinic, 17 West 16th Street. (Dec. 1, 1933. Date subject to change.)

Home Care of the Newborn

Maternity Center, 432 Third Avenue. (Dec. 15, 1933.)

Nursery School Procedure

Bureau of Educational Experiments, 69 Bank St. (Jan. 19, 1934.)

Fees

Non-members	\$5.00
Members taking one other group	3.00
Members not taking another group	Free

BEARING OF SOCIAL TRENDS ON FAMILY LIFE

Thursdays at 11 A. M.

Twelve meetings, beginning October 26, 1933.

A COURSE FOR PARENTS, advanced students and leaders in parent education, who feel challenged by the presentday economic and social developments to clarify their thinking on the significance of these changes for the life and welfare of the family.

Family living has been fundamentally affected in many ways by the scientific and technical developments of the past century. They affect the inner relations of the members of the family to one another and they affect the outer relations of the family to the customs, agencies and institutions of the community.

The economic crisis has intensified the concern felt by many parents in regard to the outcome and implications of current social trends and changed conditions. There is an important body of factual information available which throws light on what is happening. It is the purpose of this course to clarify thinking on the bearing of these changes upon the life and welfare of the family.

Lectures

The family as a producing and consuming organization; its changing relationship with agencies of supply and service. ROBERT LYND

The minimum essentials of family living; limitations and possibilities of presentday living. BENJAMIN C. GRUENBERG

National income and family income; family's share in the nation's resources. SPEAKER TO BE ANNOUNCED

Urbanization and its effects upon family life; new advantages and handicaps for family welfare. FREDERICK L. ACKERMAN

Effects of methods of distribution upon family welfare; wastes imposed on the family; protection of the consumer. PAUL NYSTROM

The physical and mental health of the family; effects of changing conditions on social health. DR. HAVEN EMERSON

The changing meaning of work; bearing of changing occupational opportunity on family relationships. NEVA DEARDORFF

Effects of increased leisure upon family life; the home in relation to other recreational centers. LEROY E. BOWMAN

The family's "lag" in the course of social change; continuous adjustment between ideals and daily practices. HELEN L. WITMER

Education as a means of compensating for the "lag;" family's responsibility for social adjustment. RALPH BRIDGMAN

The family as interpreter of life; the child's orientation as determined by family attitudes. SIDONIE MATSNER GRUENBERG

Parents' participation in continuous adjustment; responsibility for community welfare. GROUP DISCUSSION

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writing as is given to books of other types. The Award Committee is composed of fifteen children's librarians from all over the country.

Educating the Japanese Mother

Coming at a time when the Orient is holding the attention of the entire world, the emphasis placed on parent education by a progressive Japanese doctor and parent educator is especially significant. Dr. Hiraku Sandaya, who as head of a municipal child welfare bureau advised many thousands of women on the education and health of their children, believes that the key to all Japan's problems—political, economic, social and religious—lies in the education of mothers who are responsible for the upbringing of their children. His experience which has given him a keen insight into the psychology of the Japanese mother and her grade of culture as well as a broad acquaintance with child life led eventually to the organization of the Sandaya Juvenile Sanitarium for Mental Deficiency and Malnutrition. Dr. Sandaya classes as sub-normal, not only the children mentally below grade, but those physically unequal to the strain of school life, those markedly inclined to misbehavior, those lacking in will power, those prone to laziness and others in need of special care and education.

The sanitarium has sponsored many projects in parent education, not the least important of which are the Mothers' Conferences. At these meetings, lectures on nursing, nutrition, marriage and other allied subjects are given. Discussion is encouraged but rarely develops beyond the question-answer technique. It is to the consultation bureau with its more intimate atmosphere that the perplexed parent is apt to bring her problem. The conservatism of the Japanese woman has resulted in a deep rooted negativism which makes team work seem difficult. Special courses in organization and administration are being conducted in order to stimulate the existing women's associations to function more efficiently. Exhibits of books, toys, proverbs, mental test apparatus and outfits for children, as well as material giving information on heredity, conception and delivery are sent all over Japan and are probably the most popular form of Dr. Sandaya's teaching methods.

The training of parents is also carried on through the wide distribution of printed material. Books, pamphlets and magazines carry parent education throughout the country. The success of Dr. Sandaya's work has awakened the Department of Education to the great importance of home training, and it in turn held a week's training institute in Tokyo at which the delegates from every prefecture assembled.

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Books About New York City

For Parents and Children

ENVIRONMENT as a subject of conscious study, has come into new focus in education. The physical environment has always entered into each child's education, as a part of the process of living. But with the growth of big cities, the child comes more and more to make contacts only with his own immediate corner of the world, entirely removed from the vital sources which feed his daily life. Trolleys deliver people to his door, water flows from faucets, milk grows on the doorstep, vegetables derive from the green-grocer's sloping stands.

This has constituted a challenge to the parent of the city child, as well as to his school. But how to bring about a more understanding knowledge of the city's life and functioning?

To assist New York City parents in meeting this problem, the Children's Book Committee of the Child Study Association prepared in 1929 a list of *Books About New York City*. Here were listed not guide books alone—though these are perhaps as indispensable as maps to the voyager—but books about New York, old and new, pictured in history, in historical romance, in biography, and in prints and photographs. Some of these are addressed to children, and many are indispensable background books for parents in acquainting themselves with the city they want their children to know. This list has been in continuous demand. This year the Committee has undertaken to revise it, finding that during the intervening years, authors and publishers, sensitive to the increased interest in books about New York, have given us several excellent additions.

Just as little children love stories about themselves, they like also to listen to stories about the familiar things of their environment, such as the stories in Mrs. Mitchell's recent pamphlets, *Boats and Bridges*; *Trains*; *Streets*. So also somewhat older children will be thrilled to find the familiar people who work in their city in such graphic presentations as *Diggers and Builders* and *Men at Work*.

This year there will be added to the list the striking photographic record of the making of the city's *Skyscraper* traced in fine photographs and rhythmic text from its planning and its foundations to its lofty rearing and its humming life.

Then tracing back this New York of skyscrapers and subways the child will want to know something of where it came from and how it came. *Old New York for Young New Yorkers* tells the story from the earliest days of Indian Manhattan through all the Dutch and English pioneering down to the city of American commerce and industry that became Greater New York.

From the point of view of the city's facilities and their current use, parents will find an organized presentation of New York's resources for recreation and culture in a forthcoming book prepared by a group of parents at Lincoln School, *Spend Your Time*.

In presenting its *List of Books About New York City* the Children's Book Committee of the Child Study Association urges parents to make this a truly joint undertaking, both in their reading and in the exploring that will follow. Trips about the city can be made both illuminating and fascinating—not sight-seeing tours but real voyages of discovery—happily shared by parent and child. Approaching their quest not as a search for historical "points of interest" but rather as a survey of this working, living aggregate of countless activities, both parents and children will find the city a never ending source of interest and delight. And for the children such a viewing of the city will serve not only to stimulate questing and growth, but also to provide a broad and stabilizing grasp of fundamental values in a world of change.

MRS. HUGH GRANT STRAUS.

Boats and Bridges; Trains; Streets. Ed. by Lucy Sprague Mitchell. The John Day Co. 20c each.

Diggers and Builders. By Henry B. Lent. The Macmillan Company. 68pp. \$2.00.

Men at Work. By Lewis W. Hine. The Macmillan Co. 43pp. \$1.75.

Skyscraper. By Clara Lambert, Elsa H. Naumburg and Lucy Sprague Mitchell. The John Day Co. 80pp. \$2.00.

Old New York for Young New Yorkers. By Caroline D. Emerson. E. P. Dutton & Co. 311pp. \$3.25.

Spend Your Time. By the Parent-Teacher Association of the Lincoln School. Bureau of Publications, Teachers College, Columbia University. (Now in press.) About 100pp. \$1.00.

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The Spirit and the Letter

HARRISON SACKETT ELLIOTT

(Continued from page 38)

a vital part of the contribution of religion to social living. Preaching without practice is ineffective, it is true. But nevertheless the fact that certain prophets have protested, not only against anti-social attitudes and practices in the world around them, but also against the way that the church was being used from within for selfish ends, has meant that individuals and groups have not been able permanently to shelter themselves and their prejudices under cover of religion, but have been made uncomfortable by its challenge. Although there are clerics who have "sold their souls to Mammon," there is scarcely a community in the United States where church leaders are not today in this position of challenge. Despite limitations the church always has members who can be counted upon to rally to forward-looking movements. It is an interesting fact that in Germany today, certain religious leaders seem to be the only ones who have not conformed to social-political dictation.

A practical word needs to be said to parents as to *how* religion is to make a social contribution in the life of their children. It must be admitted that institutional religion often fails. The fact that the name of religion appears on the building does not guarantee that the activities within are true to the spirit.

But it remains true that without the inclusive cosmic perspective for which religion ideally stands, limited social experiences may foster the dividing social attitudes which perpetuate class, racial and national differences and hatreds. Unless children have some experience which recognizes both their own worth as individuals and these universal qualities, they will not develop worthy points of view. If a church in the community, through its teaching and through the inclusive character of its fellowship, offers opportunity for this kind of experience, then parents will wish to see that their children are enrolled in its activities. But if a religious organization denies these essential social elements of religion, parents need to protect their children from it quite as much as they would from any other anti-social contact. Then parents must search for those agencies and those experiences in the community which will most fully furnish these essential elements. It is true that some progressive schools approximate this purpose better than some churches, and that at times there are social

movements that are truer than conventional churches to the religious ideal. At times parents may find it necessary to join with other parents in bringing to their children in some other way the teaching and experience which is true to the great leaders of our religious tradition from the time of the Old Testament prophets until today. The important fact to recognize is that this contribution of religion is the child's heritage, and that it is essential in his development.

What the Family Thinks—

MARION M. MILLER

(Continued from page 37)

child, may be different, in fact quite opposed to us in his concepts, and still not consider him mistaken or unworthy. By our own actions and by our words, our children must early learn that we accept the doctrine that every human being is worthy of respect for what he is, and even more, for his potentialities; that respect must not be contingent upon any qualifying conditions, to be awarded only if his actions or beliefs coincide with our own. True respect implies confidence in the native impulses of the other person and allows for a large margin of errors in judgment and action.

Then, for old and young alike, along with faith in the inherent worth of personality, a healthy skepticism is salutary. A wise doctor has said that the good physician always regards the patient with optimism and himself with skepticism. The same might well be said of the parent. Faith in the child, coupled with good natured doubts about one's own omniscience—a rare combination.

We must recognize an ambivalent drive in children as well as in grown people. On the one hand, there is the ethical ideal of the inherent worth—virtually the intrinsic equality—of all men. As Felix Adler so aptly put it, "There is an uncommon good in every common man." Opposed to this is the psychological need to feel superior in one way or another. It seems evident to many students of human nature that there is in all of us the urge to shine in some way, according to what we think makes us important in the eyes of others, and therefore, in our own. So, one small child rose not only in her friends', but in her own esteem through a recital of the things she was not allowed to do. She was not allowed to play in the school yard, or to go to Jane's party, or to go to the movies, so that, when with a "noblesse oblige" air she


did condescend to walk home with a classmate, the latter was properly impressed.

In many of us there is probably evidence of this dualistic struggle, both to value others that we may respect ourselves, and also to be superior to others.

For the small child, lessons in social attitudes come in extremely graphic form, even though they are for the most part "extra-curricular." What did mother say when the maid broke the vase? Did she continue to treat her with the respect due one human being by another, or did her annoyance wear thin the veneer of civilized restraint? How did big sister act when brother brought a "socially undesirable" playmate home? Why was Tommy not asked to come again?

Many times, of course, children misunderstand or misinterpret; many times, however, their x-ray eyes see beneath the surface and strip off the pretense. It might be wiser in the long run to acknowledge our weaknesses and our prejudices, but to play fair with children by living our lives as parents and as people to the best of our ability—by being as tolerant and as flexible as we can in understanding, even if not in accepting, our children's attitudes; and finally, by realizing that social attitudes go hand in hand with character. Whatever influences from without or impulses from within develop, the one will surely be reflected in the other.

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(My commission expires March 30, 1935.)

The Editors' Page



How, when and why? These are important words in a child's vocabulary. Curiosity is perhaps the most valuable and universal characteristic of childhood, and instead of being suppressed should be encouraged and developed. Often parents and teachers feel annoyed and puzzled by a child's seemingly senseless and endless questions. Sometimes the answers are impatient and evasive; sometimes there are no answers at all. Every question asked by a child is worthy of being answered graciously and accurately. Curiosity is mental life, and when it ceases, the mind stops growing. If to the wisest of men much of the universe is still a mystery, how much more must it seem a bewildering place to the tiny child who is totally unacquainted with the wonders of his new surroundings. The most familiar things in an adult's life—the sun, moon, the seasons, fire, water, food—are new to the child. In the first years of his life he makes as profound and far-reaching discoveries as any ever made by an explorer.

NATURE is the ideal teacher for the child, answering with untiring patience many of his most perplexing questions. In an age of hyperbole, she teaches respect for her watchword—truth. Her eternal laws and rhythms awaken faith in the infinite intelligence that rules the universe. The inter-dependence with which nature unites all her children instills respect for life, whether it be in plant, animal or person; and a respect for life is the mark of the civilized and spiritually awakened man.

THIS same curiosity, politely known in adults as interest or as the spirit of research, exploration, or invention, drives a Peary to the North Pole or a Byrd to the Antarctic; keeps a Pasteur or a Curie bent year after year over his test-tubes; or makes an inventor forget sleep and food, whether he be a young Watts curiously watching a steaming tea-kettle in his mother's kitchen or an Edison changing a civilization. Genius has been called "the infinite capacity for taking pains;" it might well be called "the ceaseless effort to satisfy a divine curiosity."

Geo H Sherwood

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